# THE PACIFIC

A religious and family paper

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Pacific Theo Sem Reading Room

## THE REAL TEST.

If you simply love those who love you, and are kind to those that are generous, and salute those who salute you, you are not doing more than those who act at the prompting of their own human heart. The children of God must do more than this. If the religion of Jesus Christ does not lift its professors out of the ordinary level of mankind into an altogether new atmosphere, to stand amid a fresh environment, and to give proof that they have found something which others do not possess—it can boast nothing better than was yielded by the hoary religions of the past, and is doomed to pass away. No; the Lord demands that, as there are men and women in our social circles whom naturally we dislike, whose temperament offends us, and whose prosperity is a matter for which naturally we cannot pray, so we cannot attain his ideal until we have learnt to love, pray for, and bless them with a divine and heaven-born unselfishness. How many Christians form a false estimate of themselves! Their friends flatter them that they are generous and kind, and with such estimates they are only too ready to concur. We judge ourselves by the way in which we behave to wife, child, or friend, to those in our own circles of life, where it is easy to be open in heart and hand. That, however, is far from being an adequate test of what we really are. Men of the world can be attractive and winsome under similar surroundings. The only adequate guage of the quality of our religious life is furnished by our attitude towards those from whom we are separated by prejudice, temper, or the consciousness of unfair and unkind behavior. These relationships furnish the real test of what we are before God; since we are towards God what we are to them.—Rev F. B. Meyer, in "The Directory of the Devout Life."

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## THE CHRIST OF PERSONAL EXPERIENCE.

We must find that the Christ is the vital principle of everything that makes life worth living. In every duty, in every impulse to the good, in every approving voice of conscience, in everything that tends upward in any department of our nature, we must realize that we are face to face with the kingdom of God. Its life and its law is the Christ. Because he is formed within us, our very consciousness of self must come, as did his, to be habitually interfused with a sense of the divine presence. In some sense and in some appreciable measure we must be able to echo his own words: "I and the Father are one."

Such an experience will bring a great calm to souls tossed by the unrest of the age, at the same time that it furnishes incentive and direction to absorbing religious zeal. It will set things in proportion. Act and motive, creed and conduct, self and society, will fall into place. It will give perspective to the theoretical problems which center about the person of Christ. We shall gaze at them without timidity; we shall put no false emphasis upon tradition, or upon our own reasonings, for we shall occupy the standpoint of realization. We shall conquer sin, too, and win the world to Christ, because the presence goes with us.—Prof. George A. Coe.

He: "You got to have a pull to get ahead.

She: "Yes, and you've got to have a head to get a pull."


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# THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, April 13, 1905.

## THE PATHWAY.

"Except you be like children
And hold the skirts of love,
You'll miss the narrow pathway
That leads from earth above."

When the gift of Mr. John D. Rockefeller to the American Board was announced we expressed the hope that more of his millions would go toward the work of foreign missions and much also from other persons of wealth. A friend remarked to the present writer the other day that if he had money in large amount to give it would go to some of the educational institutions in the foreign field. This man is quite thoroughly conversant with foreign missions and he sees the need and the splendid opportunity. It has been intimated that Mr. Rockefeller's intention was not only to give an hundred thousand dollars this year to the educational work of the American Board, but to continue to give an equal amount each year for several years. He can scarcely be expected to carry out any such intention now, and it is highly probable that other men of wealth will not care to be scrutinized and lashed as he has been; and the result will be that money which otherwise would have gone into the treasuries of the mission boards of the Congregational and other denominations will not go that way now. We stated last week that the discussion would do good in that it would cause men everywhere to pause and consider their methods of accumulating. But on the other hand it will result badly, for there is no doubt that it will have a tendency to keep men from giving. And the need is so great that we had hoped that this gift would mark the beginning of a movement which would pour millions of dollars into the foreign work.

Not all the Baptist brethren look on the discussion over the John D. Rockefeller donation to the American Board in the same way. The Rev. Dr. McArthur, one of the most noted ministers of that denomination, says that the protest is an insult to Baptists. Of course it was not so intended. The protestants are gentlemen and they believe themselves to be in the line of duty. But it should not be forgotten that Mr. Rockefeller is a member of the Baptist church in good and regular standing. That church believes that it knows more about him than outsiders know and that it is hardly the proper thing for others to lash so severely one whom they have as yet seen no good reason to discipline. If it be said that it is the system and not the man that is attacked, it can be said in return that they who stand in close relation to Mr. Rockefeller in all probability know more about the system than many others do. We make no defense of Mr. Rockefeller in any particular, But, herein, are some things worthy a little thought. Just now Mr. Rockefeller, so far as the popular clamor goes, is "the under dog." And we have a tender feeling for any one in that position. As already intimated we have no lance to break in defense of Mr. Rockefeller or his methods. It may be that he deserves much that has been said of him and published concerning him during recent years. We have been very much of that opinion. But it should be remembered that the voice of the people is not the voice of God. Dr. Adams says some things concerning these attacks worth attention just now in the article which we give from him elsewhere. And it may not be amiss to remark that it may turn out that there is considerable to the statement made by Mr. Dodd, the chief solicitor of the Standard Oil Company, that the Standard did not invent the system of rebates; that it found it existing and could not do business without submitting to it; that, like all other shippers, it made the best terms it could, and that when the change came it welcomed it as a beneficial one. And it is evident that, notwithstanding the sins of Standard Oil, the public is believing to-day some things about it that are false. Government investigation has so shown.

Washington Gladden says that it is while a man is making his fortune, not after he has made it, that he must show himself a Christian; that the greatest opportunities of benevolence are those which come to him in his business. This was drawn out by a remark by Andrew Carnegie a few years ago that a man may be as selfish as the pleases in the accumulation of a fortune if he will but be benevolent in its distribution after it is made. But Gladden says: "Gifts, no matter how munificent, which have been heaped up by extortion and trickery are not Christian benefactions." Perhaps Andrew Carnegie did not put it just that way, "as selfish as he pleases"; it scarcely seems consonant with the character of the man at present and during recent years. It pleases some men to be extremely selfish. But the words serve as a basis for lessons which need in these days to be impressed on the minds of people everywhere. Too many men are accumulating wealth to-day on the principle of "every man for himself and the devil take the hindermost." Ultimately he who lives up to this as a motto will be the hindermost, though of course he doesn't think so in his absorption.

## The Religious World.

The new building in Alameda will be dedicated Sunday afternoon at three o'clock. Sermon by Rev. C. R. Brown.

Dr. Guinness Rogers, one of the well-known English preachers, is actively engaged in pulpit work at the age of eighty-three.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by the Rev. W. W. Scudder, superintendent of home missions in Washington.

Knox College, Galesburg, Illinois, has received a donation of $50,000 from Andrew Carnegie for a new science building. Dr. McClelland, formerly of Pacific University, at Forest Grove, Oregon, is president of Knox.

When the donation was made recently by Mr. Rockefeller to the American Board it was accepted by the proper authorities and $41,500 of the amount has been expended. The protest, if successful, would result in the rescinding of that action.

The hymns which most impressed the people who attended the revival meetings conducted by Gipsy Smith in Manchester, England, last month were the old melodies of childhood, such as "Jesus, Lover of My Soul" and "When I Survey the Wondrous Cross."

The Baptist Home Missionary Society closes its year about $50,000 in debt. Of this amount, $20,000 was carried over from last year. The receipts this year, however, exceeded those of last year. But as is the case with the missionary societies of other denominations, the work demands much more.

Colonel Charles Hopkins, for many years a member of the Prudential Committee of the American Board, was in San Francisco a few days ago. In his journey across the country he says that he heard but one expression from many business men whom he met, and that was in favor of the acceptance of the Rockefeller gift.

Not long before his death, Dwight L. Moody said to Campbell Morgan: "The greatest trouble in soul-winning work is that the churches do not know how to take care of converts when we have won them." Mr. Moody also said: "I don't know if I shall live to see it, but you will see such an awakening as the world has never seen."

Some people have strange ideas as to the uses to which a minister may be put. It is said that a London woman wrote, recently, to the Bishop of London, asking to provide her with a housemaid, stating the duties required and the wages to be paid. The bishop is a bachelor, and might find it more difficult than some others to run an employment agency. It is said that he receives on an average about an hundred letters a day, and is consulted on many unlikely subjects.

The Federation of the Evangelical Free Churches of England has had rapid growth. Ten years ago there were 130 councils in existence. Now there are 822 councils and 52 district federations. During the last year, 55 new councils and 6 new federations have been formed. The London Examiner says: "This mighty conservation of spiritual fervor, enlightened thought, and consecrated energy is now able to make its influence felt in every town and village throughout the land, and the multitudinous forms of service reveal how fully the movement is justifying itself and fulfilling the best hopes of its founders and promoters."

Among the gospel singers in England is one who is known as Gipsy Tillie Evans. It is said that her gentle, motherly presence, loving eyes, and persuasive voice have a charm which recalls Catherine Booth. The physical beauty and mental endowments of the strange gypsy race are combined in her to a remarkable degree. As she was leaving a hall in Manchester a few weeks ago, a poor woman of the streets came in and said, "Don't you touch me. I am not fit. But let me touch you; I think it will be good for me." The influence of sacred song! Who can measure it? It is immeasurable here. Only in the light of the eternal beyond can it be measured.

The Congregationalist of April 8th says: "A letter was received last week at the rooms of the American Board from a well-known Congregationalist who is universally honored for his Christian character and his generosity in benevolent work. He was absent from home, and had just seen a statement in a newspaper that Mr. Rockefeller had given $100,000 to the Board, His letter referred to the fact, already known to the officers of the Board, that he was about to give it $50,000 for the use of one of its colleges. He expressed his astonishment at the reported action of the Prudential Committee, warmly defended Mr. Rockefeller and wrote: 'His money is just as good as my money. I shall wait for the outcome before I give my money.'"

The Rev. Dr. Timothy Richards, of the Christian Literature Society in China, said not long ago in an address in London, that China must be converted within thirty years, or not within three hundred years. He stated that missionaries, realizing that they must provide the people with the best education that Christendom can give, are uniting now in educational work in various parts of the empire. The need, he says, is for such a conception of the gospel as will commend itself to the conscience of the Chinese. A speaker at the recent national council of the Free Churches of England urged federation on the mission field, and stated in that connection that there are more heathen in China to-day than there were one hundred years ago, when missionary work was begun there. For every person converted to Christianity a thousand heathen are added by growth to the population.

The Rev. Dr. Frank DeWitt Talmage, pastor of the First Presbyterian Church of Los Angeles, preached a sermon last Sunday in which he expressed the opinion that the men who are attacking John D. Rockefeller "are more to be condemned for their present action than the noble man whom they are attacking." Dr. Talmage proceeded to say that his defamers had not presented one scintilla of proof that Rockefeller is a scoundrel. Dr. Talmage said further: "Change your laws if you will, but do not denounce men who are doing upon a big scale simply what all of us are doing upon a small scale. John D. Rockefeller and Andrew Carnegie may have made their money by a system of national laws which are not of the best. But these men are honest men. Furthermore, these two financial leaders are among the few rich men who are teaching the world how to give and what to give for. They pour out their money in streams. Colleges, churches, institutions of mercy, everywhere are being blessed by their philanthropy."

Professor Denney, of Glasgow, Scotland, has declined to reconsider his declination of the call to Knox College, Toronto, as successor to the late Principal Caven. It is said that he was in many ways attracted to the work at Toronto, but that the circumstances of the United Free Church at the present time seemed to demand that he remain in Scotland. A Scottish correspondent writes concerning him: "Professor Denney is one of the very ablest of living Scottish theologians, and his worth is recognized outside his own church quite as much as in it. He also enjoys in a rare degree the confidence both of the advanced and the conservative schools in theology, and in certain respects exercises a very valuable mediating influence between the two." Professor Denney is widely and favorably known in the United States, mainly through the theological books which he has written, the latest being "The Atonement and the Modern Mind." He has been here also at different times, and is known and popular as a lecturer. His coming to Toronto would have been a distinct gain, not only for Canada, but for the United States as well. But Scotland needs him and other such especially at this time.

No address at the recent council of the Evangelical Free Churches of England attracted more attention and met with more approval than that of the Rev. Dr. Wenyon, on the subject of the federation of foreign missionary work. Dr. Wenyon is now a pastor in London, but was for some time a missionary in China. He suggested that the Protestant missions of England, America, and Germany form an evangelical alliance, the dropping of all denominational names and the adoption of the common name, "The Church of Jesus Christ in China." He stated that when he left China there were forty-one Protestant missionary societies working there, and that the work was confusing and ineffective. The natives often say, "Agree among yourselves before you come to us." Dr. Wenyon stated that both the native Christians and the foreign missionaries desire such federation; and he asked, "Why not federate on the field as the military contingents from Canada, Australia, and New Zealand were federated under Lord Roberts in South Africa?" The religious papers are commenting favorably on this address, and it is to be hoped that it may mark the beginning of a new era in foreign missions. Excuse our divisions as much as we may, it remains a fact that they are the main hindrance to the rapid extension of the kingdom of Christ.

One who signs himself as a "Liberal" writes in the London Examiner that he came away from a service by Torrey and Alexander in Albert Hall feeling that "whatever our differences in eschatology and exegesis, these men are real helpers of the ministry." And he adds in that connection: "The counsels given by Dr. Torrey, if carried out by their converts, will breed a generation of men who will be the thews and sinews of our church—not dilettanti critics, but men with hearts of compassion for the needy. The theology of Dr. Torrey is often antiquated, but we ministers ought to be grateful to him for his insistence on an active, sacrificial allegiance to Christ." The Liberal minister continues: "No doubt, the evangelists are on many matters as much in the backwater as Keswick, but those of us who feel the advantages of the modern stream ought surely to show that we have lost nothing in urgency because we have gained in tolerance. . . . It remains for some of us to show that we can hold the gains of criticism in one hand and the victorious sword bathed in heaven in the other; that we can combine the largeness of the new outlook with the point and persistence of the old evangelism. When we liberals in theology can show with Drummond that we cannot only drive in nails, but clench them on the other side, we shall vindicate the new thought to the dear old saints who sigh regretfully for the old-fashioned gospel."

On a recent Sunday morning the Rev. Dr. G. Campbell Morgan made the following statement to his congregation in Westminster Chapel, London: "I have been, and still am, suffering from a trouble supervening on overwork, and I have been compelled to follow the advice of my doctor, and cancel absolutely every engagement on my books outside my work at Westminster, and the Northfield Conferences in America, for the present, at least. I do not think that it means that I can not again do outside work, but until I start for America I shall do nothing apart from Westminster. During these days, I trust to recover strength, and be able once more to give myself more largely to the work. Even beyond, I have felt it necessary to say that I can make no engagements above a month ahead. You will help me if you will pass this word on to all friends who want me to preach, and so save me in the matter of correspondence. I thank you very much for your love and kindness. Sometimes it is worth while suffering, if it is only to learn the love of your people. Pray that God may make this more circumscribed ministry wider in influence, because perhaps deeper in its nature." Dr. Morgan so highly commended himself to the people of the United States during his few years' work in this country that many will hope and pray that God will give him such health and strength as may make it possible for him to continue in his wide field of usefulness.

The Boston Transcript writes as follows concerning the movement for the federation of the churches: "For a number of years there has been a constant but gradual movement among the religious bodies of America toward co-operation and federation; the desire for concerted action in Christian work with a view to the spiritual welfare of the whole nation. The movement found expression several years ago in the organization of the National Federation of Churches, an unofficial body, and its futher development is to be marked by the great Federation Conference in New York, November 15-20. It is hoped that the conference may result in the formation of a permanent, official federate council, or some similar body, in which all the religious bodies will be represented by delegates elected at their national judicatories. An executive committee, working under authority of the denominations that have already appointed delegates to the conference, is now making the plans for the November gathering, to which about 700 delegates are expected, representing nearly 20,000,000 Christian communicants. There is no intention of organizing a body which shall interfere in the slightest degree with denominational polity or creeds, an organized co-operation being what is aimed for. No definite plan for such organization has been projected; that is a matter to be discussed and acted upon at the November conference. The likelihood is that some simple plan, having to do solely with general lines of work, will be favored. The whole movement is arousing interest throughout the country, and the coming conference is expected to give expression as never before to the substantial unity of the Christian churches of this country."

# A Symposium of Foreign Missions.

The American Board of Commissioners for Foreign Missions recently asked four distinguished gentlemen why they believed in foreign missions. Their replies and articles will be published in a pamphlet to be issued at once for general circulation. We have been furnished advanced sheets for such publication as we might desire, and in the interests of the world-wide work give herewith the articles from three of these distinguished men, and a part of the article by the fourth. The Hon. John W. Foster, in addition to his positions of public trust in the homeland, has been honored with diplomatic trusts in foreign lands, and has had much experience on which to base his opinion. Mr. Foster is a Presbyterian. Justice Brewer, of the United States Supreme Court, is a Congregationalist, and a man of as fine character and good judgment as ever occupied the bench or figured prominently in public affairs. The Rev. Edward Everett Hale, a Unitarian, is noted far and wide for his interest in all things pertaining to the educational and religious welfare of the people, not only of his own land, but of all lands, and is one of the ablest men of his day and generation. The Rev. Dr. T. T. Munger has long been recognized as one of the leading ministers in New England. His article we give only in part. The first part is omitted; the latter part is given.—Editor.

## Why I Believe in Foreign Missions.

BY JOHN W. FOSTER.

I answer the question why I believe in foreign missions, by giving four reasons, two of them very briefly.

First, the great purpose for which the Christian church was founded is to carry the gospel to all mankind. I cannot comprehend why any one who has accepted Christ as his Savior can fail to desire that all his fellowmen shall enjoy the same blessing. Certainly every sincere and consistent Christian must heed the last great command: "Go ye into all the world, and preach the gospel to every creature."

Second, the Christian missionaries sent out from Rome found our forefathers in Britain and Northern Europe in the most degraded state of barbarism, superstition and idolatry. But for their self-sacrifice and devotion, we might now be in the same state of degradation and savagery. To me it never ceases to be a marvel that people who are themselves the rich beneficiaries of Christian missions, can refuse to support the foreign missionary societies of their churches.

Third, I believe in foreign missions because it has been my good fortune to visit the most important mission lands, and have informed myself from personal observation of the work of the American missionaries in those countries. I am pleased to say that I found them earnest, faithful, and as a whole, well fitted for their work,—a noble band of devoted men and women, the men, as a rule, fully the equals intellectually of their ministerial brethren at home. I found also that the results of their labors were as successful as could be reasonably expected under the circumstances.

The work of the missionaries in the Turkish Empire and other Mohammedan countries has been marked by many trials and persecutions, the fierce spirit of intolerance, and slow growth. But no one who travels through those lands today can fail to see the progress made, and the blessings which the missionaries are bringing to them. Some of the incidental results are seen in the elevation of the tone and a quickening of the energies of the ancient native Christian churches; in forcing the governments to establish more schools; in bringing a ray of hope to Moslem women, and in awakening a spirit of inquiry and intelligence which cannot be extinguished. The growth of missions among the Moslems has not been great, but it has been substantial, and cannot go backward.

A great improvement has been witnessed in the social life of India since Protestant missions began their work. The prohibition of human sacrifice and torture in the religious rites, the burning of widows, the killing of female children, and the efforts at reform in the practice of child marriage, are all the direct result of the exposure and condemnation of the missionaries. The establishment of schools and colleges, inaugurated by them, has created a widespread zeal for education hitherto unknown in the land. The awakened interest of the Brahmans i the purification of their religion is plainly the outgrowth of the preaching of the gospel. If there had not been a single conversion to Christianity, these reforms and blessings alone would be an abundant reward for all the labors of the missionaries. But the present number of the Protestant adherents in India is fully equal to the total number of Christians at the end of the first century of the Christian era, and if the Catholics are added, the number would be much greater.

The professors of Buddhism are more numerous than those of all other religions in Asia, and we hear much in these latter days of its excellence and of the folly of sending missionaries to convert its adherents. As I passed through Ceylon, Burmah, China, Korea and Japan, I saw how, in its perversion and degeneracy, it had failed as a religion to meet the needs of those myriads of people, and how it had led them into the blindest superstition, the grossest idolatry, and the lowest depths of immorality. The only remedy for this otherwise hopeless condition is the gospel of Christ.

Fourth, the most promising fields for the work of Christian missionaries today are China and Japan. I believe in pushing foreign missions in those lands, because our country is in large measure responsible for the present situation in the Far East. It was the aggressive commercial policy of the United States, as manifested in Commodore Perry's fleet, that forced Japan out of her seculsion, and set her upon the road to that tranformation which is today the admiration and wonder of the world. It was the United States which first exacted from China the recognition in a treaty of the right to disseminate Christianity in that great empire. In these last days it has been the diplomacy of the United States which has set the influences at work to stay the march of the territorial spoiler and secure the autonomy of the Chinese Empire.

We seek an "open door" in the Orient for our trade and enterprises, but in the language of the great missionary apostle, "a great door and effectual is opened to us" to carry to these people the gospel of Christ. If we share largely in the responsibility for the present political condition of those many millions of the East, does not our duty extend beyond trade and industrial enterprise, and is not the church in America called upon to give to them the gospel, which is the foundation of our civilization and the origin of our greatest blessings?

While the progress of Christianity in China has not been rapid, hundreds of thousands of Chinese have

braced Christianity, and have shown by consistent l faithful lives that they have become new men in rist Jesus. During the "Boxer" troubles in 1900, great mass of the Chinese converts remained faith- . In the long and bloody history of Christian mis- ns for nineteen hundred years, rarely has such heroic votion been shown.

In Japan substantial results of mission work are nifest. Native Christians are found among the Em- ror's household, in the nobility, the Imperial parlia- nt, and among the officers of the army and navy. hen I visited that country the chief justice of the preme Court, a Christian, presided at a public meet- g in the Y .M. C. A. hall addressed by me.

Verily the fields are white to harvest; and a cry mes across the Pacific to the Christians of the United ates louder than that which came to the apostle from acedonia: Come over and help us.

## Why Do I Believe in Foreign Missions?

BY DAVID J. BREWER, UNITED STATES SUPREME COURT.

Born on missionary grounds, of missionary parents, naturally feel that the work to which they devoted ars of faithful service is of value to the world, and at they were not, while thus engaged, wasting time. t this may be regarded as only a matter of senti- ent, comforting, but not convincing.

I believe in foreign missions because Christianity so adapted to the most urgent needs of man, so up- ting in its influence on individual and nation as to rry evidences that it is of divine origin, and that it as designed not for one age or race only, but for all me and for all men. It is God's thought for man, nd an unequaled blessing. The true Christian is the ghest type of character. The most thoroughly Chris- an nation is the most civilized. Christianity is walk- g hand in hand with civilization through the ages. ecause it so blesses and uplifts individuals and nations is the duty, as well as the privilege, of those enjoying s benedictions to pass it on to those who as yet know not. It can reach them only as it is carried to them. does not flow to the places of need, like water, rough the power of gravitation, to the lower level. is not like the sunlight, which, without man's as- stance, circles the world. It must be borne by hu- an hands and hearts. This is the work of foreign issions.

I believe in them because the work not only blesses ose to whom the missions go, but those by whom ey are established and supported. The reflex influ- nce on the latter is no small item, and it is universally ue that they who are most devoted to the cause of issions, most interested in the work, give to it the ost earnest support, are the finest types of Christian haracter. "He that loseth his life for my sake, shall nd it."

I believe in them not merely because of the reflex nfluence on individual character, but because of the tanding they will give to this republic in the sight of he world. As a citizen, I love my country, and long o see her the recognized leader among the nations. hat is possible only as she touches them in the most elpful and uplifting way. Mere display of strength s not sufficient. We may stand in wholesome awe f the prizefighter, but we do not love him. So it is hat foreign missions are more significant than battle- hips. The gospel is better than the "big stick" for the nfluence and glory of the republic.

And finally I believe in them because the Master o commanded. "Go ye into all the world, and preach he gospel unto every creature," was a command not alone to the immediate auditors, his then disciples; but one going with his religion to every one in all ages of the world. Obedience to that command is duty done and will surely bring a blessing. Like mercy,

"It is twice bless'd;
It blesseth him that gives, and him that takes."

## "Why I Believe in Foreign Missions."

EDWARD EVERETT HALE.

Dr. Edward Everett Hale replied in the form of a personal letter, as follows:

MY DEAR SIR:—

One of the earliest recollections of my childhood is the visit which the Rev. Mr. Judd and his wife made at my father's house in the year 1826. He had known Judd's family from boyhood, and when Mr. and Mrs. Judd came to Boston to sail for the Sandwich Islands, then so little known, they stayed at our house till the vessel sailed. The next year and afterwards, they sent to my mother and to us children curiosities from the islands. The first time I ever saw what people now call an eyestone, it came from them.

I believe it is this memory which makes me write to say that the whole education of young people, not only in the New England States, but in the country at large, has been changed by the missionary efforts. My mother used to say that hanging a map in front of a pulpit marked an era in the religion of the country. I think this is true. The introspection which was inevitable for a hundred and fifty years after the first settlement has gradually died out. You cannot now make people believe that there ever was such eating out of the heart in the agonies of remorse as was in the older centuries supposed almost necessary to the religious life. There mere exhibition of a map of the other side of the world was a physical announcement to the congregation that no man liveth for himself nor dieth for himself. And the little boy or girl who has seen a necklace from Micronesia, or contributed five cents towards The Morning Star, is from that moment bound to understand that Christianity means together. I think you will find on inquiry that a large proportion of the gentlemen now in our pulpits were stimulated in their youth to adopt the profession of an apostle by what they have heard or read or knew of the missionary movement, either in this country or beyond the seas. I remember Dr. Stowe said to me of the class which graduated at Andover in 1861, that every gentleman in that class came to it with the intention of entering the missionary field. That intention might have been afterwards modified by circumstances, but at some time it had existed. Now this seems to me perfectly legitimate. It is exactly in the line of all the Savior's preaching. He does not want an apostle to be satisfied with caring for his own soul. He wants him to preach the kingdom of God. He distrusts our religion until our religion shows itself in energetic effort for other men and women.

If I can find a little book which I wrote in 1871, in which I show how the whole world might become Christian in twenty-seven years from that time, I will send it to you. You will find there my theory of missions briefly stated. I should not call it mine, for I adopted it from the practice of the Moravians, who for a hundred years after Count Zinzendorf, perhaps till this time, have been the most successful missionary church. A German gentleman whom I knew well told me that his father was one of a body of Moravians who established one of their missions in this country. Having agreed to establish it, they went to a proper

place on the seashore, and all of them who knew anything of the use of tools engaged themselves in building the ship in which they were to sail. The others contributed according to their ability. They made the sails; they made the cloth; they made the shoes; they made the horseshoes and nails which were to be used in the new colony. When the ship came, they got into it and the people acquainted with navigation sailed the ship and brought it to the port, (I think in Delaware Bay), to which they were bound. They did not separate then. They established their own village; and so, to Jew or Gentile, to Delaware Indian or to Godless American drunkard, they showed that the kingdom of God was to be where God reigned.

Now you have not asked me to give advice, and I do not mean to give any, but I have told you this Moravian story because I believe that that is the way in which the Christian church is going to succeed. I think that the exhibition in real life of a company of people living by Christian law, governed by Christian magistrates, brought into the world by Christian science, fed by Christian agriculture and trading under the direction of Christian commerce,—I believe that this community carries the gospel to savage or Mohammedan or agnostic as no other method of proclaiming it does; and if I had one hundred men and women who believed in the real presence of God, who had consecrated themselves as disciples of the Lord Jesus Christ, and wanted to be placed where they should do the most good, I should not divide them among fifty missionary stations,—I should send them all together to work together in some place that seemed to me most to need such volunteers.

A great English statesman once said to me that in the Ottoman Empire, Russia was very much feared. He said that Austria was respected on account of its proximity to European Turkey; he said France had great influence because so many young Turkish officials had been educated in France; he said that England had traditional diplomatic relations with Turkey, and that, at least since the battle of Navarino, the Turks knew what the English navy was; but he said all this, that I might understand him when he said that America had more influence in Turkey than any one of those four great powers, and that it owed that influence to the Christian missions, planted by Americans in Turkey, to the example of self-government given in the American churches, and to the work of Robert College in sending out young men who were to be officials of the Ottoman Empire.

I think in dear Dr. Hamlin's days there was a certain prejudice against his method of work in the minds of your predecessors, but I think they lived to believe that his work in the Crimean War was as noble a piece of missionary enterprise as the American Board ever engaged in. And I do not believe you can publish a better campaign document than an account of his arrangements for the health of the British army in the hospital, in washing their clothing and in baking their bread. Here were so many instances of applied Christianity, or what the Savior meant by the coming of the kingdom of God. Truly and always yours,

EDWARD E. HALE.

WASHINGTON, D. C., March 1, 1905.

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## Why I Believe in Foreign Missions.

THEODORE T. MUNGER.

The drift of the churches today is to forget our Lord and Master in his initial work of setting Christianity at work in the world. The first note struck was universality. As soon as Christ realized himself, he asserted his full nature,—not as weaving doctrines or dreaming dreams, but as fulfilling life in the very terms of humanity. At once, when his disciples had the first glimpse of what he meant, he sent them abroad to proclaim it. Next after the picture of Christ upon the cross, is that of him by the well of Samaria, away from Jerusalem, in a foreign country, revealing to one woman the Father who is to be worshiped in spirit and in truth. It tells the whole story of the kingdom of God, —its meaning, its scope, its method, its logic so far as divine instinct and insight have logic. What Christ felt himself to be, he would have every man become. This is the whole of Christ, and it is the whole of Christianity. It has infinite breadth and depth, and it is a revelation only as it is the divine order of the world. But it has one central and all-commanding duty: it must be made known. The Father who works eternally in his universe of worlds is not held more firmly to his eternal task than is the Son of Man bound to the work of making known the heart of God. The oneness of Christ and God brings all men into the same exact relation, and out of this relation is forged every duty that binds man to humanity and to God. This was Christianity at the beginning; it is the same today, and will be the same forever. Its unfailing mark is universality. To believe it is the substance of faith; to deny it is infidelity,—it is to leave the Savior of the world out of his world.

Among the few fixed facts in human society is the solidarity of mankind,—one God, one blood, one destiny, down to the last verge of human fate. Whatever East or West become, they will as surely be alike as that the same sun shines over all, and one God, the Creator, abides in all.

There are certain things that constitute Christianity which are equally essential to all men. No society can well exist without them. It may go on for centuries and develop great virtues, but ideal humanity is thwarted. The ideal stops short, chained by some doctrine or tradition, civil or religious, such as polygamy, polytheism, the tyranny of custom, or the degradation of woman, and consequent failure of the family, which is the highest test of social life. If it falls off here, it falls everywhere. The ideal of human society is only found in Christianity where it grows out of the Fatherhood of God and the Sonship of Man, in which it reveals the law of love and sacrifice. This is the primal and fundamental law of humanity, and in the present stage of the world, missions are its most imperative factor, because its deepest necessity. It works towards bringing man into a complete and wise possession of the world, a vast part of which he is retrieving from wild nature to its uses. Here is the unconscious meaning and main work of science. The great East has lingered and lapsed in this work. What is greatest and most earnestly sought after by science, might well be sought after by religion. These two words—science and religion—stand for the infinite correlates of the world; they cannot be separated without immense loss to each. The world of which man is a part cannot be made the chief end of thought and development without loss to man. With equal step must they go forward, or the journey of existence will be a tangle of paths leading nowhere. Man is the only creature conscious of the meaning of life, yet is the only being who fails to rise to its meaning. What we term religion finds here man's most imperative duty to his fellowman: to urge a universal recognition of this conception of life. This is the one thing not to

be left undone, for it would be playing the traitor to life to leave it blind to itself.

Foreign missions are in the fullest accord with the type of Christianity now developing through science, humanity and social ethics. The question of missions lies close to that of theism. The nature of God is in play in all the world, but coming forward where the place is made for it and there are eyes to see. It cannot be otherwise. One God, source of all; one law, ruling over all; one element, forming and directing all things and all people unto

"One far-off, divine event,
To which the whole creation moves."

This is not fancy, but the most rigid science of today. That magical word—evolution—which less than a century ago dropped from lips that hardly knew what they said, but let it lie among the creeping forms of earth,—that word is now ranged along with humanity as Christ's own word, pointing the way not merely because faith sees the divine event, but because all who measure the trend of vital forces and the laws that lie hidden in created things, are moving in the same direction and to the same end. Have faith not only in God, but in science and humanity and the deep in-working of the human soul towards what is good and true, and the one thing needful will be gained.

## THE ROCKEFELLER DONATION.

REV. GEO. C. ADAMS, D.D.

[The article under this caption was read at the Monday meeting of the Congregational ministers of San Francisco and vicinity. Its publication will not effect in the least the decision of the American Board, for the question as to the acceptance or rejection of the gift will be decided before any member will see this article. But we believe it will do good on the Pacific coast, and we have accordingly solicited it for publication. The Bystander, and the Rev. F. S. Forbes, of Los Angeles, were allowed the presentation last week of the other side of the question. It is only fair that those who are in favor of the acceptance of the gift should be heard this week.—EDITOR.]

The Christians at Corinth faced some problems that seem childish to us at this distance in time; and with the changes in Christian thought; it is hard for us to put ourselves in their place. They had recently come out of heathenism, and had a great detestation of idolatry as they formerly had love for it. Soon questions began to arise, and they included them in their letters to Paul, with the request that he enlighten them. The greatest question was with regard to meats from animals offered in idol worship; some of these converts believed that in eating such meats they were partaking in the worship of the idol; therefore they believed it was sin to partake. Paul looked over the whole question and settled it on the basis of a broad Christianity, telling them why they should partake, and on the other hand why they should not. Practically he says, "Do not go about manufacturing a conscience where it does not need to exist; your partaking of that meat does not in any way connect you with the idol; the idol is nothing anyway; the only question for you to consider is, is the meat good? If it is, eat it and ask no questions on account of conscience." Then he lays down another rule; that if their eating is going to violate some one else's conscience, it is a good thing to make a sacrifice themselves rather than lead a weak Christian to violate his conscience. He has great respect for the conscience of the one who thinks it sin, but he says he is a weak Christian notwithstanding, and is to be treated like a sick person. We have no question as to the justice of Paul's position and the grandeur of his spirit.

The question they had at Corinth comes up periodically. Said a Presbyterian the other day, "We had to thresh that out a few years ago, and we shall have to do it again some time." Every generation produces some excellent Christians of weak conscience, who see in the questions of the time nothing but sin on the part of their fellow Christians, who differ with them; and in every instance we find some of them who get so heated over the matter that they threaten to withdraw their gifts; they use the harshest terms in discussing the question, and leave more unchristian feeling behind them than could possibly have come from their letting the question alone. Fortunately this is not true of the leaders in the discussion we have now before us.

The present aspect of this perennial question is fresh in our minds. A gift of $100,000 is made for the use of the A. B. C. F. M. in connection with certain educational institutions in foreign lands; a protest has been made by a number of Congregationalists against its reception or use; they are clearly within their right in protesting, if they feel that way; the leader in the protest, after it had been made, is the present moderator of the National Council; the leader in the reply is the last moderator of the same body. Each is a noble man, strong in the affections of the denomination, and each is worthy of the most patient and Christian hearing. Now if we were to refer the question to Paul we may suppose he would answer as he did to the Corinthians; "Do not manufacture a conscience where it does not need to exist; if the money is good take it and do not raise any questions on account of conscience." The particular point on which the conscience appears is that by accepting the money we put ourselves in such relation to the giver that we are sharers in whatever dishonor may attach to him because of the way in which he got his money. It is a most peculiar claim and indicates a very one-sided view of the moral questions involved. Let us illustrate it. Mr. A. is engaged in a business where methods are used that are beyond the comprehension of most people, and for the sake of argument we will admit that they are selfish, contrary to the spirit of the laws, even though their letter may be carefully observed and they involve the constant overriding of other men. Make out the worst case for Mr. A. that you can, and state it in your own terms; we will let it stand. Now the butcher accepts his money for meat, the baker for bread, the grocer for everything in his line; the tailor makes his clothes, and never has a qualm of conscience about taking his pay; the street car company takes his money for fare; the editor is glad to get his subscription and his advertisement and carefully collects for them; everybody is reaching out for his money for services rendered, and the public verdict is that for all the purposes of trade it is clean money; not a single individual ever raises any question about it in anything pertaining to daily life. Now the butcher, the baker, the grocer, the tailor, the president and the conductor of the street car company, the editor of the paper, and the boy who delivers it, are Christian people, and are organized into a church; Mr. A. says to them, "I derive certain advantages from the fact that a church exists here; I believe it is a help to the community; I want to pay some-

thing towards its work." Immediately some people come in with a protest and insist that the money that has been good for every other purpose is dirty money when it is proposed to give it to the church. No one is weak enough to hint that all these tradesmen have entered into complicity with Mr. A. in unholy methods because they traded with him, or because they bought his oil and paid him their good money for it; it is only when some of that money is to be devoted to a really moral purpose that they begin to say that its acceptance makes you enter into complicity in wrong doing.

There is a large class of people who claim that money for the church and its missionary work must be only clean money. Well, grant it; what do you mean by clean money? I wish to call special attention to the fact that the effort to answer this question involves us in inextricable difficulties; we begin at once to say, the money of a saloonkeeper is dirty money and should not be accepted for religious work. What right have you to single out this man and pass by one who gives short weight and poor measure, who agrees with his employes on certain terms and manages to discharge most of them just before they would reap the advantages of their contract?. There are good men going through this world making questions of conscience in the manner indicated and leaving a train of weakness and misfortune behind them; the Savior refused to act as judge of his fellow men; it would be wise for his disciples to follow in his footsteps. There is no clean money; every dollar of it is tainted with sin; we are assuming to decide that certain kinds of sin are more heinous than others. We are putting ourselves in the predicament of the Methodist church, that singles out card-playing, dancing and theater-going, and says "These are sinful amusements and you must refrain from them." It is the weakest spot in that grand church, and we cannot afford to make one like it.

Every generation has its own problems; the present one is that of great aggregations of capital and what shall be done with them. For many years we have seen it coming, and more and more both the good and evil effects are apparent. It goes without saying that when a number of human beings have unlimited capital at their command and wish to bring certain things to pass, they are likely to use any means that will accomplish the purpose. Now in the process of the formation of these combinations the large concern has absorbed the small one; all over the country are great manufacturing establishments that have been made by the absorbtion of many little ones; men are working at the lathe in these who used to be superintendents in the old factories; great hardship has resulted to many people; rank injustice has often been done; the great department store is another illustration of the same thing; it has forced the small trader out of business, and he is fortunate if it has not taken all he had in the world; the methods by which he has been forced to the wall will not bear close inspection. One of my best friends is engaged in a business that has much at stake: whenever the legislature is in session his daily papers are placed before him with every item that relates to that business marked; he goes over them all, is in communication with the capital of his state and has his agents at work at once lobbying; I have noticed that in the end the action is usually what he wishes; I do not know how he does it; he is a Christian man, and I do not think he would intentionally do wrong, but I know he usually gets the legislature. This is what is being done in every state in the Union and at Washington; we deplore it; we believe the time will come when legislation will not be influenced in just such ways; but at the present time every important church has prominent members who are interested in some way in these combinations and who manage to make a success of what they are doing; the methods and the spirit are permeating the business life of the nation.

In addition to this the speculative mania is abroad and has become a large factor in business; men defend it and sometimes it is hard to meet their arguments. Said a man to me a few years ago, "You would not hesitate to buy a corner lot now, when the price is low and hold it for a few years in confidence that it would rise and then sell it with considerable gain to yourself? That is you are willing to speculate on the probable condition of the real estate market five years from now." "Now," said he, "I in the same way speculate on the value of wheat three months from now." The way through these tangles of conscience is not nearly so clear as it looks. From speculating on what is really in sight men have got to buying and selling what they do not possess, and vast fortunes are being made in the process. This stated very briefly is the general condition. Now with business methods as they are we will say there are 100,000 men, every one of whom is trying to get advantage of all the rest; there is not one of this number who is not prepared to wage war to the knife on the business of all others; for the present purpose it matters little who succeeds; but of all the number there are but a few who come out of the struggle enormously wealthy; we have taken the money of 90,000 of these men whenever they offered it and no one proposes to discontinue taking it; but when one of those who has made a great success of it offers to give, we turn him down, not because he was morally wrong, but because he has made a success of it; every one of the other thousands is just as bad and is cursing his luck because he has not been as shrewd as the winners. The story of the rise of the Standard Oil is the story of the rise of the beef trust, of the great railroad corporations, of every kind of a combination of any size that exists in this country today. The churches everywhere are helped by men who are doing the very things that we accuse Mr. Rockefeller of doing. Now we stultify ourselves by saying to him, "Your money is dirty and we cannot take it for religious purposes; we will take that of the fellows who wanted to skin you and could not; the fact that they could not succeed is in their favor; but you have succeeded, therefore we hold you up to the world as a rascal and throw your gift in your face. This is the practical position in which the protestants are placing us and if we yield to them the time will come when we will be able to see that in refusing this money we have done the very thing we tried not to do. By making the distinction and saying that this is dirty money, we practically say that the money we do receive is clean money; and a great deal of it comes from the very men who would be Rockefellers if they could.

The habit of singling out certain individuals and holding them up to public reprobation belongs to the newspapers and had best be left to them; they sell papers by it and stir up class feeling that they can afterwards take advantage of; we ministers ought to be ashamed of ourselves for joining in it; it is not our province; we are out of our element when we try it; we are likely to suffer severely from it if we persist. In this particular instance we are pretty sure to cut the nerve of a great deal of giving; if I were a business

an, with a great deal of money, and found by attemp- ng to help the kingdom of God I laid myself liable being held up and having all my motives and meth- ls paraded before the public, and the means by which had gotten the money called in question, not one ollar of my money would ever go to the people who d such things; there are thousands of men who mean do right, but those business methods, though they em right to them, seem all wrong to ministers; many them are generous and want the pleasure of helping do good; the refusal to take the money that has een offered is a warning to all such men that if they tempt to give through the regular channels they e going to suffer for it. We cannot blame them if they ithhold their gifts. Even a bad man is not to be efused the pleasure of giving, and many a man has een led to a right relation with God by first giving oney to help some religious work and looking in to nd what had been accomplished by his gift.

The discussion of this question in the press and lsewhere has led to some most unfortunate remarks n the part especially of a certain class of ministers; ne of them calls Mr. Rockefeller "Dives," and indi- ates that he ought to be in hell; the trouble with Dives was that he saw a man at his gate perishing with unger and would not help him; that is not a charac- eristic of Mr. Rockefeller; the claim that he ought o be called by that name rests solely on the fact that loing as thousands of other men are doing, he has lone it successfully, and it has no reference whatever o the sin of Dives. It is claimed also that he, in com- mon with all the Standard Oil people, stands convicted before the public eye of grave crimes against the gov- ernment and the people; this is an absolutely false statement, very misleading and liable to do a great deal of harm, especially when used by clergymen. The Standard Oil Company does not stand convicted, and that is just what is the matter; the strongest forces at command are being used against them; we all hope that what is being done will result in such limitations and such changes in business methods as will make it impossible for one set of men to become immensely wealthy at the expense of others; but at the present time it is an absolute falsehood to say that these men stand convicted, and we ministers ought to be careful to tell the truth. As a matter of fact, if we would take the trouble to consult expert business men we might find that many of them are laughing at us. I am not defending Standard Oil; I detest the cold-blooded, unsympathetic, business spirit, like that of war, that never halts to see if someone is being hurt, but marches relentlessly on, enriching one's self at the expense of others, but I want to tell the truth, nevertheless. Certain magazines have seen the opportunity to get rich through a certain class of articles; they are giving them to us without limit; there is a very tender sociological conscience just now in existence, and a disposition to treat as criminals all men who have risen to great wealth; one class in the community is being arrayed against another in the public mind, and any one who attacks the rich is applauded. So the magazines that publish "Frenzied Finance," "The Greatest Trust in the World," and other matter, are having a tremendous sale. The principal indictment against Standard Oil at present is in the series of articles by Mr. Lawson in Everybody's magazine. In this he has told us how two sets of people tried to do each other up, and one succeeded; it is terrible, the slaughter has been awful, but it has not been a slaughter of the innocents. In every number we are told what the author is going to do, and when we have read that number through we are filled with a keen sense of the fact that he has not done it yet, nor has he begun to do it; and all the time we are wondering why he is doing it; his motives certainly are not missionary, and he evidently expects to use up some one else before he gets through or be used up himself; it looks very much like the same old game, played in a rather novel manner. It is a good time for us to wait and see what develops. Magazine articles may make charges that are ugly, but they do not convict, unless they lead those who are charged to come out and plead guilty. The Review of Reviews puts it about right this month, when it says editorially, "However sincere these writers may be, and however convincing and dramatic their way of telling what they have found out, they are very far from being engaged just now in conducting a scientific investigation. Furthermore, sensationalism is their stock in trade; and they would be out of business at once if they should attempt to tell the truth in a well proportioned way." This is a good, common sense statement of what the magazine writers are doing. I am trying to call attention to the fact that in the present state of the case we are exceedingly premature to say the least if we claim the money of Mr. Rockefeller is any more dirty than that of a large part of those who are contributing to good causes. Even if it were I should still say take it, for the reasons given earlier in this paper.

Now as to the method by which we are asked to show our disapproval; it is picturesque, so is suicide, and they belong to the same class. It may be a good thing to show your disapproval of the methods of your butcher by refusing to eat your dinner, but it seems to me that in so doing you suffer far more than the butcher does. The case becomes tragic when we say: I detest the methods of the butcher, therefore the children of the laboring man next door shall go without their dinner. Our action then is nothing less than criminal. Some good men have lost themselves in the mazes of what seem to them great moral arguments, and Dr. Josiah Strong goes so far as to say "Legal rights do not enter into discussion." If I attempt to keep my neighbor's children from getting their dinner I shall find that legal rights enter very largely into the discussion; and in similar manner, if the American Board assumes to divert money that has been placed in its treasury to go to certain specified objects, and it is asked to act merely as agent in its distribution, Dr. Strong and a great many other misguided men will find that legal rights enter strongly into the discussion. The board of directors of every one of those institutions designed by the donor has the right, and it becomes its duty, to sue the American Board, and take any legal measures that are necessary to have the will of the donor carried out. We are the worst enemies of the laboring men in existence if we assume to say that the children of laborers in India and Turkey and China shall not be educated because we do not believe in the methods by which the man who gives the money got it. We have so tangled ourselves up in what seem like moral issues that we become very immoral in our influence, when we say that among all the men in the world who are making money by unfair methods we will single out one, and decline his gift, when it is difficult to find a dollar that comes into our treasuries that is not in some way tainted.

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The poem on the cover of The Pacific last week should have been credited to the Rev. Robert Burdette as author.

## Acorns From Three Oaks.

ALOHA.

### Welcome to Secretary Patton!

The new home secretary of the American Board of Commissioners for Foreign Missions, Rev. Cornelius H. Patton, D.D., has made his initial visit to the Pacific Coast and has started on his return trip to Boston. I voice the sentiment of those who heard him at the ministers' meeting in San Francisco and at the church in San Jose when I quote the cordial words of Rev. E. L. Smith of Seattle, "He will do." Aloha must plead a little personal drawing towards the grandson of Rev. W. W. Patton, D.D., of the Spring St. Presbyterian church in New York, who was his parents' pastor and who united them in marriage. Then the secretary's father was the hospitable pastor of the progressive and forceful First church in Chicago and the first editor of the useful Advance. It used to be said of him in the country towns, "This city man crosses our village streets to the point he wishes to reach and does not fastidiously seek sidewalks and corners." He was a strong supporter of Lincoln and followed his great pastorate by loyal service at Howard University in Washington. You would expect a son of such heredity to greet a daughter of John Brown with cordiality and believe in that gospel which takes no note of a man's color, but has a message for every heart. Our new secretary, too, has seen pastoral service at Duluth and at St. Louis. He has a bigger vision of the whole home field than any purely bred Massachusetts man can have. He knows, too, the pastoral side of the great work. His clear brain and true heart and frank words won us at the ministers' meeting. He is not a dreamer, but a doer. That Chicago layman who visited him in his study at St. Louis and asked him what the Home secretary of the Board should do got a square answer, "Find out what the resources of the Congregational churches of the United States are and work them." The layman's comment was, "You'll do." "So say we all of us." Welcome, Brother Patton, to your leadership in the kingdom at such a time as this! Happy are our young church people who begin their missionary course with you. It will be an added attraction to the Seattle meeting that we may greet you again.

### Ho! for Seatle!!

That enterprising city will entertain the A. B. C. F. M. meeting in September. All pastors who go and one delegate from each church. We who tasted that fellowship at the memorable congress and heard Campbell Morgan's unequalled Bible readings will want to go again. The fear of a discussion about Rockefeller ought not disturb us. The right way clears for those who sincerely look for it. The "burning question" is not "second probation," nor "Rockefeller," but how can we reach every soul in the world with the story of the Savior. Ernest Thompson Seton is displacing toy-guns by kodaks, and is irradiating a continent with new ideas of kindness to animals. Let every Christian glow with purpose to touch other souls with missionary zeal. The field is the world, but "our corner" is our coast. Seattle is just now our watch-tower.

### The Big Basin Road.

Governor Pardee failed to sign Senate Bill No. 34 and thus declared that the tax-levee did not permit the state to build the much-talked-of and much-desired state road in the California Redwood Park. But in token of his good faith and his belief that the road should be built, he promises to give one hundred dollars toward its construction by private enterprise. The reason why there is so great a desire for this ten miles of road is that the present road is round-about and forces traveling the differences between seventeen and forty-five miles. If there were a short cut from the ridge opposite San Mateo and Palo Alto, multitudes of people from the cities about San Francisco bay would easily get into California's great redwood grove. The Big Basin is one of God's gifts to man for rest and recreation and every interest demands an easy approach to it.

## Church News.

### California.

Campbell.—At the April communion five united with this church, two on confession. There have been additions at every communion for more than two years.

Pacific Grove.—Three adults were received to membership in Mayflower Church on Sunday, April 2, two on confession of their faith, and one infant was baptized. The offering for home missions was $79.40, being the largest in the history of the church, and averaging about one dollar per resident member.

Paso Robles.—Four united with the church at our last communion. Four others joined the Christian Endeavor Society. Some of the young men of the Christian Endeavor Society spent a recent Saturday spading the flower garden on the church lot and helping improve it. Good audiences greet the pastor morning and evening, and the outlook is very encouraging.

Oakland.—The revival continues in West Oakland. Special meetings are held twice a week at Alcatraz Hall. The last two Sunday meetings have been addressed by Rev. W. R. Bair, the railroad evangelist. None of the services held in this district during the present campaign have made a more favorable and lasting impression than these. Mr. Bair is free from the objectionable features for which some of the other evangelists have been criticized. His theology is well-rounded, his illustrations admirable, and his discourses well adapted to his hearers.

Eureka.—Sunday, April 2, was a good day for the First Congregational Church of Eureka. It was the occasion of the second communion service for this year, and the day was one to be remembered, as there were twenty-six new members received, twenty-five on confession of faith and one by letter. What distinguished the day was the fact that out of the twenty-six only five were adults, and of the remaining twenty-one seventeen were boys and young men, and only four were girls, all from ten to sixteen years of age. The Sunday-school was represented by twenty of the new members, the Christian Endeavor by two, and the congregation by four. Since the Rev. Franklin Baker came to the church in June, 1903, the membership has been increased by ninety-seven. Of these, twenty-nine came by letter and sixty-eight on confession of their faith. Of the ninety-seven, twenty-one were adults and seventy-six young people. The Sunday-school furnished thirty-two of the new members, and the Christian Endeavor fifteen. The treasurer's report, July 1, 1904, and up to the 22d of March, 1905, shows collections amounting to $2,984.40, and disbursements

of $2,960.34; and the amount to be raised for the remainder of the year will bring the total expenditures up to about $3,800. Of the amount raised since July 1, 1904, about $900 was required to meet outstanding indebtedness, and the report showed the church and society clear of all debts and financially in a very flourishing condition. As is indicated by the number joining the church from the ranks of the Sunday-school, that department, under the leadership of M. S. Woodhams, superintendent, and Rev. F. Baker, pastor, is in a flourishing condition, and trying to fulfill its duty to the church and its members. It is now more than double in point of membership and average attendance what it was a year ago. The church rejoices in that Mr. Baker has yielded to their persuasions and has withdrawn his resignation.

### Nevada.

Reno.—Rev. C. L. Mears finished his first year's pastorate in Reno on April 1. During the last month, twelve members were received into the church, making thirty-seven during the year, fourteen of whom were on confession of faith. Applications have already been made for membership at the next communion. Besides paying the current expenses of the year, $400 has been paid on back indebtedness. The finances of the church are now in good condition, with eighty-five regular weekly contributors. A beginning has already been made toward extensive improvements on the church. The auditorium will be decorated this coming summer. A large and enthusiastic missionary society has been recently organized, and from this time forward Nevada expects to do its part in missionary effort. The wide-open condition of Nevada is inspiring the Christians of Nevada to do their best to redeem the State. The outlook for religious growth in Nevada is most encouraging.

## DAYS OF GLADNESS AT FOREST GROVE, OREGON.

The past few days have been days of gladness to the Congregational Church of this place. On Sunday, April 2, its new church building was dedicated. This building, of about 60x90 feet, contains an auditorium, a large Sunday-school room, four class rooms, a parlor, a pastor's study, a choir room, and kitchen. It has a seating capacity of about 600 when the rooms are thrown together. Its cost, including furnishing, has been about $11,000.

At the Sunday morning service, Rev. Austin Rice, of Walla Walla, a former pastor of this church, delivered an impressive sermon on "The Lessons of the Apocalypse for Our Time." This was followed by an effort to raise the debt remaining on the building. Rev. C. F. Clapp led in this movement, and pledges were secured for over $800, covering all except what would be provided for by the Church Building Society.

In the evening, the exercises pertaining to the dedication were held. Rev. Dr. W. C. Kantner, of Salem preached from the text, "The length and the breadth and the height of it are equal." Rev. 21:16. In the true and faithful church, length may represent definite and persistent purpose; breadth, sympathy and love for man; height, loyalty to God. Rev. D. Staver, another former pastor here, offered the dedicatory prayer.

In the ceremony preceding the sermon, of presenting the keys to the trustees by the building committee, the fact was stated, creditable both to that committee and the contractor, that the work had been very thoroughly done, and yet the cost had been a little under the contract price. A responsive service, shared by the audience of over 500, concluded the evening exercises. Special exercises were also held on Sunday by the Sunday-school and the Endeavor Society of the church, which were very interesting.

On Monday, April 3, a service was held in recognition of Rev. Herbert W. Boyd, who lately came from Ashby, Mass., to become pastor of the church. The principal items were a statement of the church's action and of Mr. Boyd's reply, read by the church clerk, Professor Roberston; a paper by Mr. Boyd on "The Pastor, His Faith and His Ministry"; an address to the church by Rev. D. Staver; the right hand of fellowship, and charge to the pastor by Rev. C. E. Chase, of Portland.

Monday evening was occupied by a service celebrating the sixtieth anniversary of the founding of the church. The principal speakers were Mr. A. Hinman, one of the early settlers here, who joined this church in 1848; Rev. Myron Eells, also an early member of the church; and Rev. H. S. Bates, who spoke of the present conditions and prospects. A paper was also read from Mr. Cyrus H. Walker, one of the earliest members.

The music provided by the choir, led by Mrs. E. E. Williams, was very beautiful, and aided much in the success of the occasion throughout.

An additional cause of rejoicing to the Christian people of our town is that an injunction has lately been granted against licensing a saloon here.

Jos. W. Marsh.

Forest Grove, Ore.,

## TACOMA AND VICINITY.

BY AVONDALE.

The Tacoma Congregational Ministers' Union convened at Steilacom, beautiful for location, the oldest city on the Sound, and destined to become a suburb of Tacoma, by which it is connected with electric car line. The good people of the church there had arranged with Steilacom Sanitarium (not the asylum, which is near by, however), to entertain the members of the Union, who sat down to a delightful repast at 1 p. m. Some of the members had brought their wives, which added to the interest of the occasion. The H. M. committee met at 2 p. m. and transacted its business, with a sore heart deploring the "cuts" (into the flesh, as one observed) that the reduction of $2,000 by the Home Board had necessitated. The East is practically saying to the West: "We have carried you long enough; get up and rustle for yourselves." Wealthy, prosperous and growing Washington must and will respond to the new conditions, but it means hardship to many of our faithful men and their families. Washington cannot afford to be a religious pauper, which dependence upon the East for carrying on her religious work implies!

The Union met at 2 p. m., Rev. W. H. Cooke, our host, in the chair. The order of the day was "A Symposium Upon Improvement in Church Services." It was the general opinion that between the bald, bare, and to many uninviting, service, and the extravagances and complexities of high ritualism, there was a happy medium, which would prove acceptable alike to God and to man; provided, that always there were present "the Spirit that quickeneth," and without which all sorts of services were equally vain.

After supper there was an open-air meeting at the postoffice, in a drenching rain. The service in the church continued with unabated interest from 8 to 10

p. m. The spirit of revival is here as almost everywhere just now. We read in the London Daily Mail that similar scenes to those in Wales are now happening in Motherwell, Lanarkshire, Scotland, where the iron-workers are meeting around the furnaces at noon and at midnight for prayer and praise.

On the 29th ult. the First Congregational Men's Club held their regular meeting, and after dinner Mr. John T. Bibb gave a most interesting and instructive address on "The Cradle-Land of Civilization," which was a resume of his experiences and expressions of a late visit to China; not merely the coast, but the interior cities were included in his tour. He had opportunities, as a prominent business man (he is connected with one of the large elevator companies of this city) to meet the better classes and to converse freely with them on matters social and religious as well as upon the grain and flour business. He was much impressed with what he saw, and concurs with our missionaries in declaring that too many of our people have "way-off" ideas of China and the Chinese in regard to their culture and civilization, of which he has been compelled to form a very high opinion. He thinks, however, that our missionaries are not meeting with much success among the higher circles of the Chinese. They asked him why it should be demanded that China should give up her ages-old civilization and religions, upon which all her millions were united, and accept a religion and a civilization, which only had the allegiance of less than a fourth of our own population. They were of unanimous opinion that we should get our own people into better shape before urging them to become Christians. It must be admitted that "there's more truth than poetry" in this view of "the eternal fitness of things." But our Master's command is imperative and we have no choice. Like Christopher Columbus, whose only answer to all storms, mishaps and mutinies, was, "Sail on! Sail on! Sail on!" So Christianity has but one answer to all opposing forces and to all criticisms, "Onward with the Cross: on to victory!"

The Alki church, which was organized but a short time ago and has been meeting in a tent under the auspices of our Sunday-school work, Supt. Dr. Samuel Greene has purchased two lots and ordered lumber to put up a modest chapel; but it is probable that soon after it is occupied it will be found too small and a larger and more commodious building necessitated. Revs. Messrs. Ford, Hendley and Reid have been preaching there Sunday afternoons and so keeping up the interest until more permanent arrangements are made. The work there is most encouraging. Professor Powelson conducts the Sunday-school in the morning and then goes over to McKinley Park Sunday-school in the afternoon, where also the nucleus of another congregation is forming.

There have been special services for two weeks past at the Center St. Mission, which is under the superintendence of Mr. A. A. Knight, a lawyer, who preaches there each Sunday evening, as well as overseeing the Sunday-school. Mr. Knight has been gladdened by the earnestness and fervor manifested and some have made confession of their faith. Brothers Ford, Hendley and Reid have also taken a hand in these services. It is expected that after the services are through a church will be organized there. We are informed that the Congregational body in England has thousands of lay-preachers and this land of ours needs more of them because of its pressing necessities and vast scope. God bless our lay-preachers!

The Ministerial Alliance has now its interest concentrated upon the coming of Dr. Biederwulf and his co-workers, whose advent to our city occurs on the 13th inst. Dr. Chapman will also be in Seattle at the same time, and we hope that the deep longings of the Lord's people for a Pentecostal season, and for which they have labored and prayed, will be blessedly fulfilled to the rejoicing of their hearts and the salvation of thousands of the dwellers upon the shores of Puget Sound.

## WOMEN'S WORK IN THE CHURCHES OF SOUTHERN CALIFORNIA.

### Lake Avenue Church of Pasadena.

In common with most churches, women have been closely connected with the vital life of the Lake Avenue Church of Pasadena; indeed, before there was any church organization, and when the little band of Christian workers was known as "The Union Sunday School," the first were women, and women aided in the gathering of funds, and in the actual work of driving the nails for the edifice, largely built by voluntary labor, which later served the church as a house of worship.

In the well-organized church work which has grown out of the small beginning, both the union idea and the full realization of the worth of woman's work and wisdom have been continued. At each annual meeting of the church, in the list of officials for the year to follow, four deaconesses are elected, whose duty it is to look carefully after the spiritual welfare of the attendants of the church. With the deacons, strangers are greeted each Sabbath morning at the close of service by the deaconesses, who also visit new-comers, carry relief and comfort to the sick and aged, and in general act as special assistants to the pastor and his wife. On the first Monday each month, these women meet for prayer and council, and are at these meetings, as well as each day and week, the special burden-bearers of the church.

One of the spiritual women of the church is the very successful superintendent of the Sabbath-school, and while her high aim is, "Every scholar for Christ," her executive ability makes the school both attractive and popular. The brief Bible blackboard drill given each Sabbath morning prior to the lesson is also conducted by a woman.

One of the rather unusual distinctions of the missionary society of this church is that it is not limited in its membership to the women, but is essentially a church society, as indeed its name indicates. An increasing number of men are members "in good and regular standing," adding to the interest and benefit of the meetings, not only by their presence, but by their share in the programs. Occasionally, an entire afternoon is in charge of one of the men. For several years, these meetings, held each month all the year round, have been signally successful and interesting, this success being due both to the thoughtful and prayerful preparation of the pastor's wife, who holds the honored position of president, and to the general willingness to help on the part of the members. All possible assistance of history, art, and illustration in the way of curios has been brought to aid in the meetings, the programs for which are arranged with as much thought and care as are those of a successful club. Some unique or unusually interesting feature is frequently introduced to fix facts or statements in the

memories of the hearers, and, as a result, the meetings are the most vitally wide-awake and intelligent the writer has ever attended. Ordinarily, the attendance is above forty, and is often sixty. These meetings are held at the homes of the members, and a social hour with simple refreshments invariably follows the program. There is no financial standard of membership, the giving of some regular sum for missionary work and attendance upon the meetings being the only conditions of belonging.

Last year, instead of studying a new field or work each month, the plan of taking one subject for a quarter was tried, the year being equally divided between the home and the foreign field. Japan, the American Indians, China, and the American negro were the topics studied, and so successful have the results from this method been that it will be followed another year. On the last page of the printed program were lists of the best reference books in the city library upon the subjects. It was the design to close each series of three afternoon meetings in the homes, with an evening service at the church, but on account of the remodeling of the building, this was found impossible. It is hoped to fully carry out this plan another season.

When China was the subject being studied, the general interest became so great that on two Sabbath evenings the regular evening service was given over to the Missionary Society, that the men and the young people might hear the excellent programs.

While the Church Missionary Society adds greatly to the social life of the church, this latter line of work comes directly under the fostering care of the "Ladies' Social Union." Church socials, which have been voted by the young people "as much fun as a party," the sewing-bees, when work is done for charity and income, and the raising of money for church needs, all come under the direction of the union. As this church, on principle, does not depend upon suppers, fairs, or similar methods for raising money for church work, considerable sewing is done by the women at their meetings. At these gatherings, it is planned that one shall read aloud from some helpful, interesting book, while the others stitch. Last year, each woman of the over forty members earned a dollar toward the the pledge of the union for the new church, and the experience social was one of the memorable evenings of the year.

This is, briefly, something of the special work of the women in this one church.

MARY M. COMAN.

## SOME SOUTHERN CALIFORNIA NOTES AND PERSONALS.

The Los Angeles Association meets with the church at Whittier on April 24 to 25, commencing on Monday evening. The State Home Missionary Committee will meet at one o'clock on Tuesday afternoon, and the half day will be given to the consideration of home missions. The program presents other attractive features.

Prof. D. H. Colcord has supplied for a month the churches of Bloomington and Bethel, and is followed by Rev. Wm. T. Seeley, who may become the pastor.

Rev. A. Murrman has supplied for two months the Trinity Church, Los Angeles, and takes up work in the oil fields near Bakersfield.

Rev. A. E. Bradstreet, late of Rialto, serves Trinity Church, and is followed at Rialto by Professor Colcord.

Rev. Geo. N. Musgrove is called by the Redondo Church, and Rev. O. F. Thayer is serving the churches of San Jacinto and Little Lake.

Rev. C. W. Williams, of Avalon, is preparing to rebuild the church edifice, and make it more worthy of the world-wide attendance which is represented by the great number of tourists who visit this famous town and island.

Rev. F. J. Culver, Ex-President Baldwin, and others are incorporated to develop the Forest Home recreation site at the foot of mountains near Redlands. A very attractive camping-ground for summer months is being perfected. M.

## "THE LETTERS TO THE SEVEN CHURCHES."

The caption of this article forms the title of a new book by W. M. Ramsay, LL.D., Professor of Humanity in the University of Aberdeen. We cannot speak in terms too high of this volume. It not only gives much enlightenment as to these letters and their place in the plan of the Apocalypse, but it throws new light on the whole Apocalypse—the most misunderstood book in the New Testament. Prof. Ramsay states that the Judaic element in the Apolcalypse has been studied hitherto to the entire neglect of the Greek element. The book is based on the view that Christianity is the religion which associates East and West in a higher range of thought than either can reach alone. He believes that the long unquestioned domination of European over Asiatic is now being put to the test and is probably coming to an end; that it is impossible also to make an Asiatic out of a European, but that there is a higher plane on which they may mix. His study of the Graeco-Asiatic cities of long ago shows that to a certain degree that plane was reached in them and that it is to something like this, though far more perfect, towards which Christianity is moving.

Very informing and interesting are the chapters which treat of the means of communication between the people of that early day. He shows that no scholar of today would argue that the composition of the Iliad and the Odyssey must belong to a comparatively late day because such poems would not come into existence without the ready use of writing. Nor do we have to hold to the idea that they were preserved in memory. For writing was known and practiced in that East Mediterranean country long before the date claimed in Greek tradition for the composition of those great poems. He shows also that there is no support for the theory that the early Christians did not at a very early date in the Christian era set down in writing the important facts in the life of Christ. "So far as antecedent probability goes, founded on the general character of preceding and contemporary Greek or Graeco-Asiatic society, the first Christian account of the circumstances connected with the death of Jesus must be presumed to have been written in the year when Jesus died." Some of the opening chapters are given to an account of the transmission of letters in the first century, the Christian letters and their transmission. In considering the letters to the seven churches the author says:

"One of the most remarkable parts of that strange and difficult book the Revelation of St. John, is the passage II. 1 to III. 22, containing the seven letters. The Apocalypse as a whole belongs to a large and well-known class of later Jewish literature, and has many features in common with previous apocalypses of Jewish origin. St. John was using an established literary form, which he adapted in a certain degree to

his purposes, but which seriously fettered and impeded him by its fanciful and unreal character. As a general rule he obeys the recognized laws of apocalyptic composition, and imitates the current forms so closely that his apocalypse has been wrongly taken by some scholars, chiefly German, as a work orignally pure and unmixed Jewish character, which was subsequently to a Christian type.

"In this work, Jewish in origin and general plan, and to a great extent Jewish in range of topics, there is inserted this episode of the seven letters, which appears to be entirely non-Jewish in character and certainly non-Jewish in origin and model. There must have been therefore some reason which seemed to the author to demand imperatively the insertion of such an episode in a work of diverse character. The reason was that the form of letters had already established itself as the most characteristic expression of the Christian mind, and as almost obligatory on a Christian writer. Though many other forms have been tried in Christian literature, e.g., the dialogue, the formal treatise, etc., yet the fact remains that—apart from the fundamental four gospels—the highest and most stimulating and creative products of Christian thought have been expressed in the epistolary form. This was already vaguely present in the mind of St. John while he was composing the Apocalypse. Under this compelling influence he abandons the apocalyptic form for a brief interval, and expresses his thought in the form of letters. In them he makes some attempt to keep up the symbolsm which was prescribed by the traditional principles of apocalyptic composition; but such imagery is too awkward and cumbrous for the epistolary form, and has exerted little influence on the seven letters. The traditional apocalyptic form breaks in his hands, and he throws away the shattered fragments.

"In the subsequent development of St. John's thought it is plain that he has recognized the inadequacy and insufficiency of the fashionable Jewish literary forms. It seems highly probable that the preception of that fact came to him during the composition of the Revelation, and that the seven letters, though placed near the beginning and fitted carefully into that position, were the last part of the work to be conceived. It must also be noticed that the book of Revelation, as a whole, except the first three verses, is cast in the form of a letter."

The book has chapters concerning the Asiatic cities as meeting places of the Greek and the Asiatic; the Jews in the Asian cities, the Pagan converts in the early church; the imperial religion, the Flavian persecution and the education of St. John on Patmos. It goes on from these to a study of the seven representative cities with which these letters are associated.

The volume contains 446 pages and is finely illustrated. The price of the book is $3 net. It is published by A. C. Armstrong & Son, New York.

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Up to the first quarter of the last century rope was made entirely by hand, much after the method by which the farmer's boy used to spin hay ropes wherewith to secure the haystocks against the winter's blast. Before the era of steam vessels the consumption of rope for shipping must of necessity have been enormous, and its manufacture must have given employment to a vast number of men. Today millions are invested in the manufacture of cordage, including everything from the 18-inch hawser, to the thread of twine that has a diameter of one-sixteenth of an inch. Between these is a great assortment of sizes and qualities.

# Christian Endeavor Service.

REV. HERBERT N. BEVIER.

April 23.

**Topic: The Power of His Resurrection. Rom. vi: 3-13; Phil. iii: 10. Easter Meeting.**

The passage in Romans is a noble example of spiritualizing in the presentation of religious truth. In his lectures to theological students Charles Spurgeon has a fine chapter on this method of dealing with Biblical materials, "Within limits, my brethren, be not afraid to spiritualize or to take singular texts, continue to look out passages of scripture and not only give their plain meaning, but also draw from them meanings which may not lie upon the surface." The Apostle Paul was a master in this art, and there is perhaps in all his writings no finer example of such power than those in which he lays bare the deeper significance of the resurrection of Christ.

Paul believed in the literal resurrection with all his heart. All commentators are agreed on this point. He never blinked the miracle. He saw that the fact was needed not only to point the glorious hope that we, too, shall rise, but also to point the parable, and yet often as he rings the changes on his wonderful chime of resurrection bells he seems to delight more in the undertones or shall we say overtones of spiritual truth their melody produces. The analogy is forcefully brought out in this passage. Here Christ is not only represented as dying to life, but as dying to sin, and not only as raised from the grave but into a perfect life. And then he goes to indicate that if we have become united to him in the likeness of his death, we shall also be in the likeness of his resurrection," the dual meaning coming out strongly in the next, "knowing that our old man was crucified with him that the body of sin might be done away, that we should no longer be in bondage to sin."

So we come in sight of the dual power of the resurrection of Christ. It insures our resurrection and it aids our redemption. There is a resurrection into a heavenly state—the immortal life (in extenso) and there is a resurrection into a life of holiness (in esse), and it seems clear that the apostle makes the former depend upon the latter, although we must guard here an implication that he teaches conditional immortality with its corollary—the annihilation of the wicked.

What wonder then in view of such tremendous consequences that in the white heat of his powerful thinking, Paul should say in the 15th chapter of 1st Cor., "If Christ be not raised your faith is vain, ye are yet in your sins."

The power of Easter truth is seen both in its restraining and in its uplifting influence. If we are to rise to a glorious other life the conditions of which are dependent upon conduct in this one, and must, inevitably, be a powerful incentive to us to live this life well.

"For in that sleep of death what dreams may come
When we have shuffled off this mortal coil must give us pause,
For who would bear the whips and scorns of time
But that the dread of something after death
Puzzles the will and makes us rather to bear the ills we have
Than fly to others that we know not of."

This may seem a coward's reason and yet it is a strong man's wisdom after all. It has kept many a discouraged one from suicide and has doubtless spurred scores and thousands to higher and better lives. The positive side of the truth is that since we are immortal and that rich condition begins here it is better for us to get the best start possible. No one is fitted for the university who has not trained well in the high school.

Then there is energy in the parable. As the material body is to become some day the spiritual body and "we shall be changed," this corruptible putting on incorruption and this mortal immortality,—the spirit should change in harmony. We should walk in newness of life. In nature as the plant rises in individuality the bloom becomes more beautiful and refined. As there would be offense if the more beautiful plant was unaccompanied by a renewed spirit—if such would not be, indeed, an utter impossibility.

So the resurrection thought should have power in causing us to die unto sin and live unto God, and it will if permitted to do its appointed work. Is it not true that we are impelled to a better, truer life by even as remote a suggestion as the sight of Easter emblems? Is it not a matter of experience that the picture of a lily when associated with the resurrection is a positive life force?

"The great ocean hath no tone of power
Mightier to reach the soul in thoughts hushed hour,
Than yours, ye lillies, chosen thus and graced."

Few people ever look upon the lovely California calla, so closely has it become identified with Easter scenes, without wishing to be purer, whiter, worthier. Rosetti expresses this idea in most simple phrase, "The lilies say: Behold! how we preach without words, of purity." No morning ever bursts the bars of night without suggesting the new day of the rising soul. Nor does any lovely creature wake winged and beautiful, from the larval to the higher life without calling us to arise from sleep that Christ may make us whole. Indeed, the whole advance of nature, first the seed, then the blade, afterward the developing plant and then the fruit is a powerful moving picture urging us to higher things.

The apostle desired to know not only Christ, but the "power of his resurrection, and the fellowship of his sufferings being made conformable unto his death." Only by the way of death do we enter the path of life. The way to resurrection is the thorny way of the cross.

One of Secretary Hay's most highly prized art treasures is a painting by Botticelli, the "Madonna and Child." It has a remarkable history. The painting, which is more than 450 years old, is upon wood, and two or three years ago Secretary Hay observed with alarm that a crack had appeared down the middle of it. Examination showed that the wood was rapidly rotting and that unless something were done to save save it the piece would be completely destroyed. A famous renovator of oil paintings was consulted and undertook to transfer the painting from the wood to canvas. He was engaged on the work for a full year, and after the most careful manipulation succeeded in making the transfer. The process was unique and very interesting as well as exceedingly difficult. Various layers of tissue paper were pasted on the face of the picture, followed with a covering of papier mache. The picture was then placed face downward and the artist began to scrape off the wood. He continued this delicate operation until the paint was reached. Then the canvas was applied and ironed on. The papier mache and tissue paper coverings were soaked in hot water and removed, and the transfer was accomplished. The picture suffered slightly in brilliancy of color by this treatment, but is now good for another 450 years.

Japanese agents in various lines of business are penetrating into China and settling in every important place in the empire, devoting themselves to their calling in life, whether priest, editor, teacher or trader, and to winning peacefully the good-will of the Chinese for Japan. The method most often used is the founding of newspapers printed in the Chinese language and friendly to Japanese aims. These try to influence the provincial governors and Pekin government to employ Japanese teachers in the schools, and especially to place Japanese military instructors in charge of the Chinese troops. In addition, Japanese Buddhist monks have begun to arrive in China on semi-political and semi-religious errands. They seek closer relations with the Chinese Buddhist organizations, and have acquired control of several monasteries over which the Japanese flag is floated. The monks also establish Buddhist chapels and organize congregations. Their declared aim is to unite the various Buddhist sects in China. The Buddhist monasteries in Canton have already placed themselves under the protection of the Japanese flag and have become branches of the Pen Yuan Thue Monastery of Tokio. At Swatow (province of Kwang-Tung) Japanese monks have rented a temple over which the Japanese flag has been hoisted, and they already have eight hundred followers.

A woman who can take in hand a notorious burglar who has served many terms for safe cracking and the like, and who can get this man employment as night watchman at a bank whose officials know his career, is, indeed, performing miracles, says the Brooklyn Eagle. And a woman who can go to employers who have put a man in Sing Sing for abusing a position of trust and persuade them to take that man back to his old desk you would call equally wonderful. Maude Ballington Booth is performing these and scores of equally amazing miracles, week in and week out. How she succeeds, prison authorities wonder. It is simply because she understands the true psychology of crime; because she combines with a motherly heart the faculty —which so many lack—of seeing the spots on the barn door without losing sight of the door itself. And above all she is a consistent Christian—Hugo's good bishop of "Les Miserables" come to life in the form of a woman. To her three homes, established in the past few years, Mrs. Booth is taking discharged convicts and keeping them until they have had a fresh start in life. Of the more than 4,000 ex-prisoners to whom she has thus bidden "godspeed" on their new road 75 per cent. have proven to be Jean Valjeans, 20 per cent. are uncertain and have been lost track of, 5 per cent. have perhaps returned to prison. Out of the last 500 men started afresh only three have deliberately lapsed into crime. A vast proportion of these men would have either to steal or starve, just after leaving prison, were it not for these interesting institutions developed by the "Little Mother." The only hand of help offered to them would, in most cases, be that of a past fellow in crime.

Any church having a pipe-organ for sale is asked to communicate with Rev. O. G. May, of Berkeley.

## Sunday-School Lesson

### STUDY OF THE SCRIPTURES.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Second Quarter. Lesson IV.

John xii: 12-26.
April 23, 1905.

**The Entry of Jesus into Jerusalem.**

Jesus left the white-embowered villa on the east slope of Olivet on the morning of a day corresponding to our Sunday. He joined himself, in a conspicuous manner, to the pilgrim caravan on its way to the festivities of the Passover week. He was enthusiastically welcomed. These Galilean travelers had a local pride in the wonder-working Prophet of Nazareth. They felt it an honor to be his escort to Jerusalem. They took their way over the southern shoulder of the fig-and-olive-crowned mount.

Jesus commissioned two of the apostles to hasten on, and bring the beast on which he should ride. It would not be necessary for them to catch it in the field. They would find it tethered by the roadside, as if put there for his service. Mention of his name and need would be all that was necessary to obtain the loan of it. This comparatively insignificant incident, the demand for the beast, hastily reported from mouth to mouth along the crowded thoroughfare, would serve notice of Jesus' approach. Up from a thousand pilgrims' booths, on the slopes of Olivet, the public garden of Jerusalem, and the camping-place of those whom the city could not hold, came an eager throng; out from the city gate came pouring another ever-augmenting multitude of those who were only waiting the signal of Jesus' approach.

He was mounted now, and so in plain view of the largest possible number. He rode a beast considered appropriate for a sacred function—one never ridden before. As only an ox that had never worn the yoke was esteemed fit for the altar, so this foal that had never been saddled was meet for the Master's use.

Such a transport of admiring loyalty seized that mighty throng as made all former ebullitions seem faint in comparison. The palm-trees were stripped to provide the emblems of victory. Ten thousand cloaks were proffered to carpet the highway with. A litter—a mattress—of twigs and green grass was formed, so that the King's beast might tread softly beneath him.

And now the multitude, with that skill at improvisation which is a characteristic of the East, bursts forth in a noble psalm of welcome, the rear guard responding antiphonally to the advance.

From an angle in the road a glimpse of Zion is obtained—her palaces fair, her battlements strong. The sight is signal for a salvo of joy and praise. David's city is called upon to welcome David's Son. But this first view is only a foregleam of the splendor that awaits the unobstructed vision from the crest, as under the very feet of the pilgrims the whole glorious scene is unrolled. The great white heart of it is the temple, with its ample courts rising in terraces; its snowy colonnades; its sanctuary, a mould of snow and fire.

At this goodly sight such a shout is raised as penetrates to even the star-chamber of the Sanhedrin, and keys to its highest pitch the murderous jealousy of the rulers of Israel as they say to one another, bitterly: "Perceive ye how we prevail nothing? Behold the world is gone after him."

How different Jesus' emotions! The crowd looked, and shouted joyfully. Jesus looked, and wept aloud. His human and patriotic heart is deeply stirred as, with prophet's eye, he sees the awful fate impending over that city which spite of her loveliness, knows not the things that belong to her peace.

Some forward Pharisee, with ominous glance at the Tower Antonio, exhorts Jesus to suppress this demonstration. But Jesus puts the seal of his approval upon this festal spectacle in the declaration that the very rocks would find tongues to welcome him, if the people did not.

So the Messenger of Malachi came suddenly to the temple. But a venal hierarchy could not abide the day of his coming. He calmly looked about as the divine proprietor of all. But his presence was like the refiner's fire and fuller's soap to the dross and filth of the ecclesiastical establishment.

It was night, and Jesus returned to Bethany.

**The Teacher's Lantern.**

The triumphal entry was not a mere passing incident—an accident of Jesus' approach. It was a very large event.

Jesus deliberately planned his entry—designed to make it as effective as possible. He was not captured by the multitude; he captured it, and used it for his purpose. The royal entry was an integral part of the history of Christ which would not be complete nor thoroughly consistent without it."

He openly came unto his own. The issue was pressed. They must accept or reject. The test was not made in any dark corner, either. Nothing could have been more conspicuous.

A triumphal entry, true! But how many points of contrast it presents to all other "triumphs" with which the world is familiar! The meekness of the Victor; the lowliness of his equipage; the absence of captives and spoils—a triumph accorded, not by the chief of Church or State, but by the common people! Yet, in comparison to it, even Pompey's famed triumph pales. No similar spectacle was ever fraught with such significance for the race.

Riding upon an ass is interpreted by some as a token of humility. It must be remembered, however, that the ass is not considered contemptible in the East. It is "statelier, livelier, swifter than with us." The white ass was the favorite animal of prophets and kings.

Longfellow, in "Divine Tragedy," with poet's license, describes the Syrophenician woman and her daughter on a house-top in Jerusalem, and witnessing Jesus' triumphal procession:

Daughter. O that I could see him!
Mother. Perhaps thou wilt. * * *
Daughter. All has passed by me like a dream of wonder. But I have seen him and have heard his voice, and I am satisfied. I ask no more."

**Mosaic from Commentaries.**

Much people: Not only the great mass of the inhabitants of Palestine, but many foreign Jews thronged from every quarter—from Babylon, Arabia, Egypt, from Asia Minor, Greece and Italy; probably even from Gaul and Spain.—Milman.

Jesus was coming: The story of Christ's riding in triumph to Jerusalem is recorded by all the evangelists as worthy of special remark. Took branches: The leaves of the date palm, often ten feet long, which to this day are a regular feature in all decorations of the country.—Hall. The palms: The article indicating particular palm-trees, which every one knew as growing on the road from Bethany to Jerusalem.—Dods. They had not the keys of the city to present to him, nor the sword, nor mace to carry before him; none of the city music to compliment him with, but such as they had they gave him.—Henry. And cried: The cry of the multitude was, of course, not always the same, and the different evangelists give us different forms of it.—Camb. Bib. Hosanna: A rendering into Greek letters of the Hebrew words, "Save, we pray!"( Psa. cxvii: 25); not save us, but save the King. It is used as an expression of praise, like "Hallelujah," or "Hail." It was a kind of holy hurrah. Had the event occurred in Rome, the shout would probably have been "Io triumphe!" Had it occurred in modern France, the people would have called out "Vive!"( Vive le roi!)—Peloubet. Sitting on: A Messianic sign, excluding all doubt.—Meyer. An ass's colt: The rich man's ass is a lordly beast. In size he is far ahead of anything of this kind we see here at home. His coat is as smooth and glossy as a horse's. His livery is shiny black, satiny white, or sleep mouse-color.—Zinck.

### THE WAY TO BE HAPPY.

Lord Byron.

A hermit there was, and he lived in a grot,
And the way to be happy, folks said, he had got;
As I wanted to learn it, I went to his cell,
And when I came there, the old hermit said, "Well,
Young man, by your looks, you want something, I see;
Now tell me the business that brings you to me."

"The way to be happy, folks say, you have got;
And wishing to learn it, I've come to your grot.
Now, I beg and entreat, if you have such a plan,
That you write it me down, as plain as you can."
Upon which the old hermit, he went to his pen,
And brought this note when he came back again;

" 'Tis being and doing and having that make
All the pleasures and pains of which mankind partake;
To be what God pleases, to do a man's best,
And to have a good heart, is the way to be blest."

He—I can never think of the right thing to say at the right time. She—Why don't you try saying the right thing sometimes, even if you get in the wrong place?—Detroit Free Press.

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BAKING POWDER
Absolutely Pure
HAS NO SUBSTITUTE

# Our Boys and Girls

## A LITTLE WESTERN HERO.

### How Ernest Saved the Herd and Routed Bolter's Gang.

It wasn't very pleasant to be left outside the stockade to guard the corral gates, with no companions but a pony and the three thousand six hundred half-wild and restless cattle. Most boys of fourteen would not have relished the position even in a time of peace. And now a band of desperadoes of the worst type was known to be approaching. White savages who have no fear of the law are worse than savage Indians. A scout had brought word that the terrible "Bolter gang" were on their way to raid the cattlemen of the valley, and all hands had since been busy gathering the scattered settlers into the central stockade for protection against this marauding band of "rustlers," or cattle thieves.

Whatever may be said against the cowboy, laziness and cowardice are not among his failings; so it is not surprising that the ranchmen began to prepare most actively to give their unwelcome visitors a warm reception.

Up on the mountain lay the scout, waiting to send the signal of warning when the foe should enter the pass. Below, fearless riders dashed over the plains, bringing in the scattered cattle and preparing for a long and vigorous defense. Until the signal came there was no danger, and, as all hands were needed in driving up the more distant herds, the stockade was, for the time, left comparatively undefended. That was how it came to pass that Ernest was left alone to guard the corral gates till the remaining cattle were driven in and the heavy fastenings safely secured. There was little for him to do but watch till the other herds arrived. Then he would have to swing the big gates open and help turn the leaders in. This might take some hard riding and not a little danger. Often the least unusual thing is enough to start those herds of half-wild cattle on a mad stampede before which there is no safety but in flight. A single misstep, and horse and rider would be trampled to pieces by a thousand hoofs.

The cattle were restless that day—ready for a stampede on the slightest provocation. As though they scented danger, they sniffed the air, pawed, and lowed till Ernest began to fear they would attempt to break from the inclosure.

Within the stockade the women were doing what they could in prepartion for the coming fight. Guns were being cleaned and examined, ammunition boxes dragged into more convenient places, and the little fortress strengthened in every possible manner. In fact, every one was busy at some active work except the scout, away up on the mountain, and Ernest. No wonder the lad felt almost alone in the world.

Would the men be ready to return before the signal came? Of course they would be all right anyhow, for they would have time to get back after Bolter came in sight of the scout. They could leave the rest of the herds, if necessary. But the excitement of the cattle he was guarding seemed to be contagious, and Ernest's restlessness, like theirs, increased. He galloped up to a little plateau, and, dismounting, looked anxiously toward the spot where the scout was stationed, as if expecting his signal. His attention was about equally divided between the trail by which the men would come and the lookout on the mountain. The lad was not by any means a coward. Accustomed as he was to the dangers and hardships of frontier life, even the cow-boys admired his daring. Still, it was with a keen sense of relief that he saw an approaching cloud of dust that told him the men were coming.

But was it really the men? The cattle never came like that unless they were stampeding. Surely that couldn't be Bolter! The scout would have been sure to see him and give warning—unless he had been surprised and captured.

Older heads than Ernest's would have been anxious at that moment. Furiously the cloud of dust approached, drew near, then parted, and out of it there came, not horns, but horses, ridden as if the evil one possessed the reins. There was—there could be—no more doubt. It was Bolter and his gang!

Ernest's first thought was of the men scattered hopelessly over the valley; then of the women and children in the stockade, defenseless, and as yet unconscious of their danger; then of the cattle. Ah, the cattle! Putting spurs to his horse, he dashed to the corral gates, tore them wide open, and then flew to the rear of the inclosure, and, shouting like a maniac, swung his coat in the air above his head. For one instant three thousand six hundred heads were in the air. The next, four times as many hoofs went thundering down the valley in a hopeless stampede. A railroad train would not have stopped that rush. Nothing could withstand or check it.

The advancing horsemen drew rein for a moment, astonished at the commotion. Then, as the full sense of their danger burst upon them, they turned about and fled helter-skelter for their lives. Desperate men they were, and only desperate riding could same them.

When the cow-boys returned the noise and dust had died away, and the desperadoes were disorganized and scattered. Here was the ranchmen's chance, and so well did they improve it, thanks to their habit of quick thinking and acting in an emergency, that Bolter left nearly half his gang prisoners in the hands of their intended victims.

Cow-boy skill soon rounded up the scared and scattered cattle. The scout? Poor fellow, he had kept his last watch. Bolter's sharpshooters had surprised him at the post of duty. And Ernest? Well, a week later, a half-dozen of the ranch owners came up from Denver and held a meeting in the main ranch house. As they sat around the fire they were told the story of Ernest's exploit, and immediately they clubbed together to send him East to school. He graduated with high honors, and not many years later became the prosperous owner of the very ranch which his pluck and cool-headedness had saved from Bolter and his desperadoes. —Wilder Grahame in April "St. Nicholas."

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A man walking along a country road found an Irishman perched upon a sign-post which pointed North, with the inscription, "This will take you to Malvern."

"What are you up there for?" asked the man."

"Faith," said the other, "I've been sitting here for two hours, and I'm wondering what time it starts."

### TELL MOTHER I'LL BE THERE.

(The great "Revival" song in Wales.)
When I was but a little child, how well I recollect,
How I would grieve my mother with my folly and neglect,
And now that she has gone to heaven I miss her tender care,
O angels, tell my mother I'll be there.
Chorus—
Tell mother I'll be there, in answer to her prayer,
This message, guardian angels, to her bear;
Tell mother I'll be there, heaven's joys with her to share,
Yes, tell my darling mother I'll be there.

Though I was often wayward, she was always kind and good,
So patient, gentle, loving, when I acted rough and rude,
My childhood griefs and trials, she would gladly with me share.
O angels, tell my mother I'll be there.

When I became a prodigal and left the old roof tree,
She almost broke her loving heart in mourning after me,
And day and night she prayed to God to keep me in his care,
O angels, tell my mother I'll be there.

One day a message came to me, it bade me quickly come,
If I would see my mother, ere the Savior took her home;
I promised her, before she died, for heaven to prepare,
O angels tell my mother I'll be there.
—Selected.


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### DOMESTIC STRATEGY.

The younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. "At this," says the New York Press, "the old man assumed the air of a patriarch." "Never ask a woman to mend anything," he said. "What would you have me do?" asked the other. "Simply do as I do?" was the assured reply.